

Then they grind the *manotëki* (flour) for the wedding — for the *khamali* separately, for the *sherbat* separately, for the *qista* separately. He grinds two *talëchuqs* (= 336 lbs.) for the *khamali* and, five *chuqs* (= 120 lbs.) for the *sherbat*, for the Bride's party and the tribal brethren of the Bridegroom. Then having made the (mullahe) look out an auspicious hour they put on the griddle. And they bring in the (female) relations and get them to bake the *khamali* for two days, and one day they make them bake the *qista*, and then they cook the meat. They slaughter four or five goats and they cook the *sherbat*.

Then they make the Bridegroom dress up and put on a cotton over-shirt and don a turban and carry a dagger. A man who has been once married helps him to dress up, and they make him take in his hand the ceremonial axe. Then he assembles his tribal brethren at the house and makes them drink wine and gives them bread, and they fetch the musicians and sing and amuse themselves (hold festival). Then they put white and blue spots round the Bridegroom's eyes.

When some time remains to sunset on the day ordained by them they bring out all the bridegrooms to the public assembly. It is the custom from ancient times that they bring out the Dirāmiting bridegrooms first to the assembly before all the rest.

Both Bride and Groom have an ornament suspended at the cheek — the *gove mujak* "marriage tassel" — which consists of a tassel with a pearl or piece of coral strung above it and above that a piece of mother-of-pearl.

The Bride's adorning is mentioned again on p. 304 l. 11.

9 *ywīg* — the songs are in Shina.

10 *šikwets* — *šide* must be the genitive of *šid* 'indigo'.

A note says that white, red and blue spots are put round the sockets of the eyes, the object being to make the man look ugly and so protect him from the Evil Eye.

goromi — originally written *goromo*. I am not clear what it means here.

11 *goromi* — is here and on p. 302 l. 2 used as the plural of *goromo*, 'bridegrooms'.

12 *its genitole* — cp. note to line 2. The Tham fixes a day on which all marriages must be celebrated, or two days if there are many.

13 *morak'ay* — this is in front of the Fort at Bālihi.

bila a stabbing pain has come on. 000
 askapenolo cham heart-burn.

(Perhaps the same as cham (etas).

cham. — cham čoko very steep.

cham y famine, hunger. — ku.rn(mo den)

cham bila this year there is famine,

this is a famine year, H. qahaf-sar.

its bolai.olo but day cham di'mi a

very severe famine came into that

country ("there arose a mighty

famine in that land"). 366.8. its

bolai.olo day čaman balimi a severe

famine fell in that country. 372.9.

čam'a -mots x brooch (circular metal

plaque with a large hole in the

middle and a pin crossing it hinged

at one side. A portion of the cloth

is drawn through the hole and secu-

red by running the pin through it,

buckle, clasp, ring. — mundiltas toŋ

čama dim on her breast there was

a finewrought(?)¹ brooch. 164.6. Cp.

pp. 166 & 168. šaŋaliciŋ yati'moš han

čaman ar d'esman make a ring for

me at the end of the chain. 174.6, 9.

(Cp. Sh. čam'a, GB čama).

čamaz, čamaq-uts, -ints, -rso x. "steel" 000

(used with flint to produce fire).

(Cp. Sh. čamak, Khò. čamaz; from

T. čaqmaq).

čamorarfo half-hard and half-soft (e.g. bad

potatoes). (Cp. Sh. čamorarfo).

čamrue, čamini, č'amine hungry, star-

ving. — je čamrue ba I am hungry.

we čamini u.i.ruman they died of

hunger. je akorle č'amine cirča ba

I am dying here of hunger. Cp. 32.16,

34.10, 368.2, 378.5. (Cp. čam).

čamurs, y sg. dried apricots rubbed down

in cold water. — goru'ki čamurs di.i.rčan

in spring time they prepare apricot

water. (Cp. Sh. čamurs).¹

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¹[see corrigenda et addenda
 category 116, p. 542-Analyst]

wards the maintenance of the Berichos and they travel about the villages mending and repairing items requiring attention, and, of course, providing music and entertainment wherever it is required. I guess they could be compared to the traveling tinkers of Ireland.

The Bericho blacksmith shop contained all the accoutrements found in the blacksmith shops of America. There was a pit in which charcoal was laid and kept alive and glowing by a pair of goatskin bellows . . . the customer usually wielded the bellows while his implement was being manufactured or repaired. There were many necessary tools—hammers of various sizes and tongs and, of course, a large chunk of some old machine that served as an anvil.

Then there was the goldsmith. He didn't fashion much out of gold any more because there wasn't much gold. Some time ago there was a quantity of gold washed from the Chalt and Hunza Rivers. This was done at times when the rivers had receded to a low ebb and then the sand left on what was the river bottom a few weeks or months previous was washed for signs of gold. The people who collected or panned or mined this gold were called "marooh."

This Hunzan goldsmith also made silver trinkets, rings, bracelets, medallions, pendants, ear rings, broaches and other articles of the craft. What's more, they were set with attractive colored stones, for the mountains around Hunza abound with many beautiful and valuable stones. As the women of Hunza do love and wear jewelry, the goldsmith was kept quite busy.

Yes, there was a wood turner in the area, too. Whether or not his craft has improved since the advent of John Clark, the American engineer who set up a wood carving school with his headquarters in the old Baltit Fort, I am unable to say. But from the work

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133 land of silent mystery. Looking up from our vantage ground above the glacier, it was obvious that the ice rivers had receded, and, judging from the people's traditions at no distant date, leaving gigantic moraines to the south and in the direction of Hispar.

241 The road to this point from Nagar was very pretty, running entirely through cultivation and orchards, and occasionally under the walls of a village fort. The people were evidently very hard working, and the cultivation and labour expended on walling the fields was most thorough. At some villages they used to bring us out presents of fruit, and at all they were civil and pleasant. They are a nice people, and independent. One old man was very indignant at the men with us for passing along the edge of his field where there was no footpath. We came in one place on an amusing instance of the world-wide tendency to scamp Government work. We were crossing a field which I noticed was very badly gleaned, and I asked the reason. I was told it was one of the Thum's, and that, as the villagers had to cultivate and reap it for him, they did not take as much trouble as if it had been their own.

533 A boy came along with us one day, and played on a long pipe with a very sweet note. It was quite a pastoral. The last we saw of him he was wandering below us on a classic lawn, by the side of a stream which ran flecked with sunlight under the shadow of great walnut trees, playing his pipe, whose plaintive notes floated up to us, mingled with the murmur of the water. His dard cap was ornamented with a

● 301 garland of red and white flowers stuck into its folds.
000 I had to leave Nagar long before I had exhausted